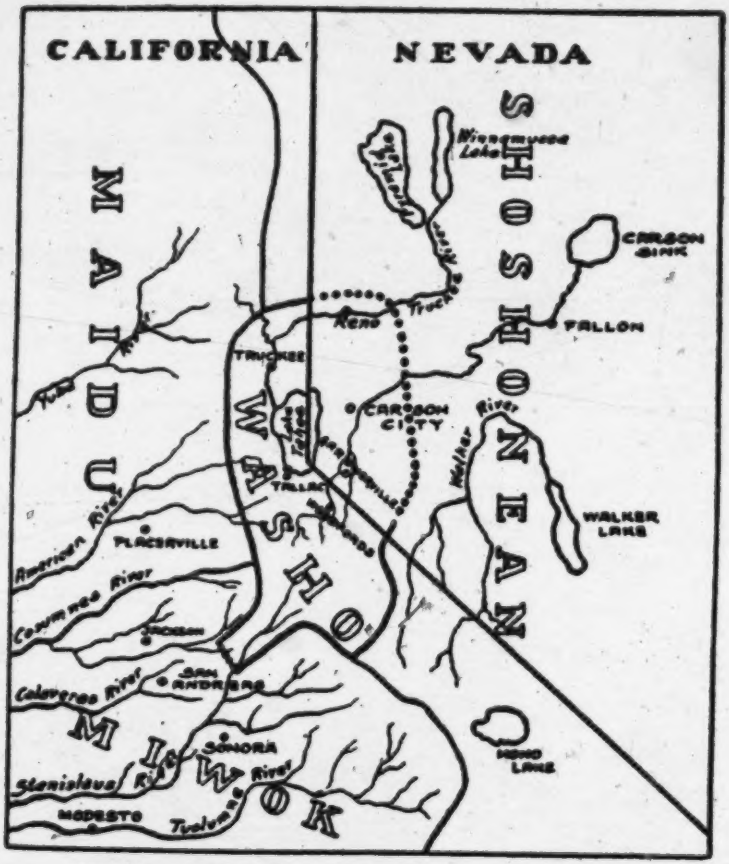
2: Barrett E-5 (no date) 1917 NT20 Washo NT20

The well watered mountains of the western part of the Washo territory produce a flora characterized by heavy forests of cedar, spruce, and several of the larger species of pine, and in its extreme western part by the presence of the



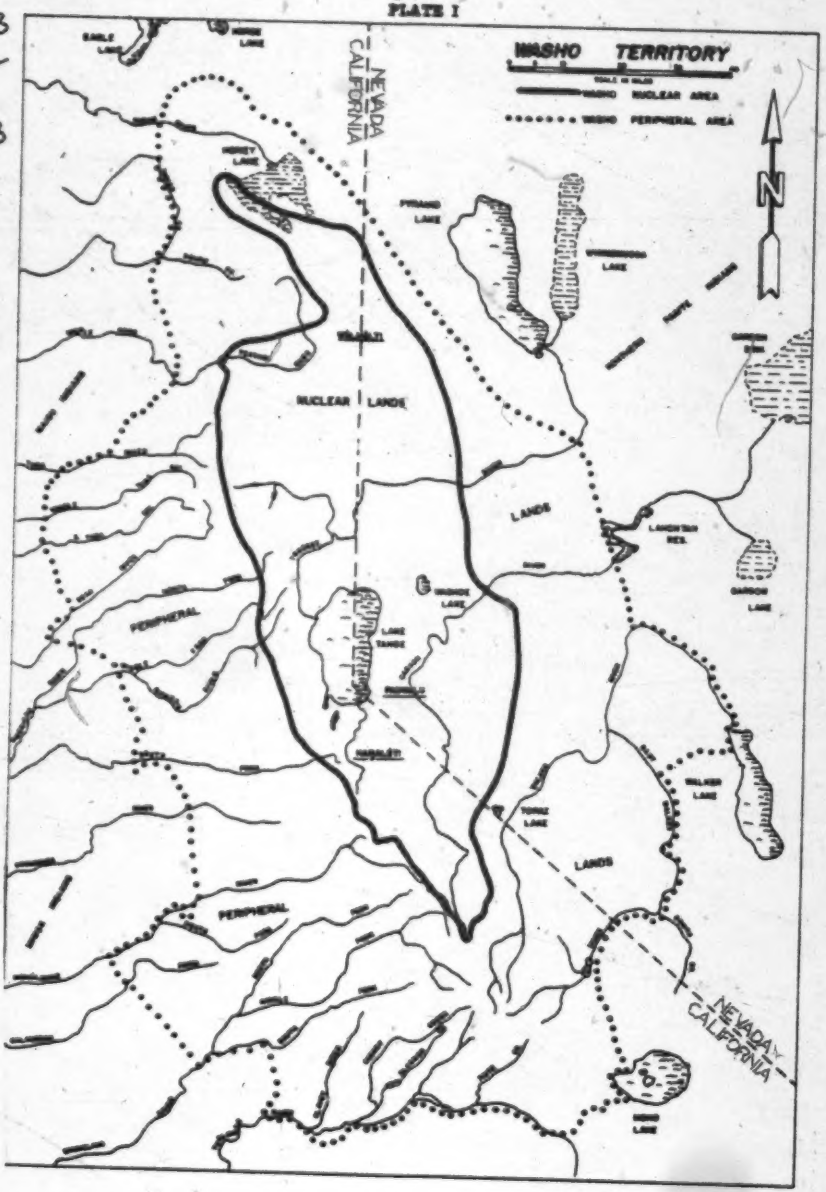
Map 1. Showing the Washo territory and that of surrounding tribes.

sequoia and the oak, whose acorns are used to some extent as food; thus introducing here a distinctly Californian element.

The fauna of the two sections presented, in primitive times, similar differences. That of the arid region was characterized

103
102
131
133

PLATE I



[End Plate I]

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[103] D'Azevedo recorded the Washo name "hanawuywuyanal" for this site. William C. Brown excavated a portion of this site in 1960 for the Nevada State Museum.

Do-4 is a bedrock mortar site, probably the same as #1 from Freed's Survey.

Do-5, 6, and 7 are three large sites in a group, where stone chips, broken metates, bits of shell, metates, manos, hundreds of projectile points, a piece of worked bone, a charmstone and a human skull were found. A local collector has also reported finding a round blue glass bead here.

Do-8 is a campsite below a hot spring where a local collector found a boatstone at a depth of about 18 in. The boatstone was donated to the Nevada State Museum.

Workshop chips and points were found here by the University of California Archaeological Survey along with broken metates and manos. This site was excavated by S. M. Wheeler for the Nevada State Park Commission in 1939. The site yielded projectile points, bones, scrapers and a mano.

W. L. d'Azevedo's notes report that the site seems buried under sand with most of the artifacts found on the slope near the hot stream. The Schubert collection from this site contains 3 manos, 1 drill, 4 scrapers, 6 blades and the following projectile points: 4 DSN, Martis types 1b-2, 3c-2, 4c-1, and 5c-1; 3 small leaf-shaped; 1 triangular; 1 small side-notched with a convex base; 1 small barbed with a concave stem; and 2 shouldered with flat based stems.

Do-9 is a bedrock mortar site beside a small creek.

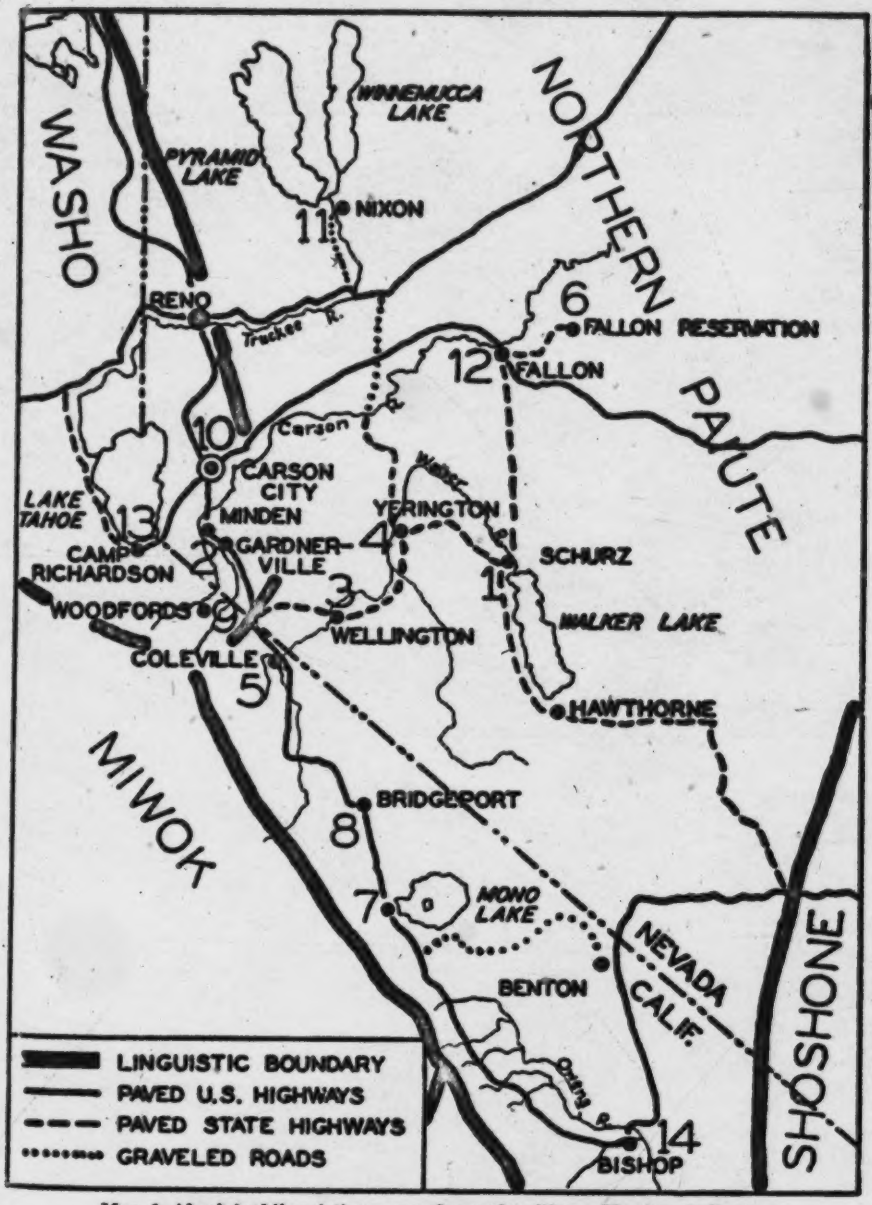
Do-10 is a campsite where several points, a basalt scraper, workshop chips and a bedrock mortar were found.

Do-11 is a campsite where approximately 50 points and numerous workshop chips were found.

Do-12 is a campsite below a hot spring. Elsasser (1960) excavated this site and found Martis complex projectile points and other artifacts to a depth of 30 in. with one point recovered from a 48-51 in. level. The excavated materials and private collections from this site include 1 obsidian crescent, 1 mortar fragment, 1 stone discoidal, 1 bone awl, 1 bone dagger, 1 incised bone fragment, 2 unshaped pestle fragments, 48 manos, 49 basin

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20 ●

NW
102
103 ●
131
133
197
491



Map. 1. Aboriginal linguistic areas and peyotist villages. Numbers indicate sequence of communities receiving peyote.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

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103
162
171
484
*795

APPENDIX III. STATISTICAL DATA

Table 1 below contains information about the communities where peyote meetings were held. The numbers at the left side correspond with those on map 1, and indicate the order in which Indians of different villages accepted peyotism. The spread was irregular and some distant villages received the cult before those near its starting point. The columns concerning tribal affiliation of

TABLE 1

ORDER OF CONVERSION BY COMMUNITIES

Communities	Tribal affiliation of sponsor of meeting	Tribal affiliation of majority of community	Distance in miles to meetings held previously	Total population of community	Total peyote-cult membership in community
1. Schurz	Paiute	Paiute	0	440	20
2. Gardnerville	Washo	Washo	81	281[a]	81
3. Wellington	Paiute	Paiute	33	57	33
4. Yerington	Paiute	Paiute	23	142	28
5. Coleville	Paiute	Paiute-Washo	23	74	34
6. Fallon Reservation	Paiute	Paiute	44	146	25
7. Mono Lake	Paiute	Paiute	55	133[b]	27
8. Bridgeport	Miwok	Paiute	20	55	10
9. Woodfords	Washo	Washo	15	80	11
10. Carson City	Washo	Washo	17	128	5
11. Nixon	Paiute	Paiute	61	359	13
12. Fallon	Shoshone	Paiute	15	112	9
13. Lake Tahoe	Washo	Washo	25	—[c]	
14. Bishop	Paiute	Paiute	63	250	4
Total				2257	300

[a] Including Douglas County.
[b] Including Benton and Leevining.
[c] Only summer home; population listed under winter-home towns.

sponsors of meetings and of majority of members of the communities reveal that in two instances "foreign" Indians, Miwok and Shoshone, living among Paiute were responsible for first meetings held in their adopted villages. The column headed "Distance in miles to meetings held previously" indicates the extent of travel required of members who attended nearly all of the early meetings and shows the distances that Indian news passes along their grapevine news system. The two

[text continues on Middle of p. 123]

N
W
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TABLE 2

PARTICIPATION IN PEYOTE CULT BY TRIBES

(From Newberne, pp. 33–35, unless otherwise indicated; cf. table 8.)

Tribes	Peyotists (percentage)
Arapaho, Cheyenne (Cantonment Agency)	90
Cheyenne, Arapaho (Cheyenne and Arapaho Agency)	75
Lower Yanktonai Sioux (Crow Agency)	2
Sioux (Fort Peck Agency)	0
Sioux (Fort Totten Agency)	1
Goshute (Goshute Agency)	45[a]
Potawatomi, Winnebago (Grand Rapids Agency)	35
Menominee (Keshena Agency)	3
Iowa, Kickapoo, Sac and Fox (Kickapoo Agency)	40
Apache, Comanche, Kiowa, etc. (Kiowa Agency)	75

[a] Corrected by letter from A. L. Robertson, Subagent, dated at Ibapah, Utah, September 21, 1938.

(Concluded on next page)

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
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TABLE 2—(*Continued*)

Tribes—(*Continued*)	Peyotists (percentage)
Chippewa (Leech Lake Agency)	5
Yanktonai Sioux (Lower Brule Agency)	0
Omaha (Omaha Agency)	90
Little Osage (Osage Agency)	50
Oto and Missouri (Oto Agency)	50
Pawnee (Pawnee Agency)	20
Northern Cheyenne, Brule Sioux (Pine Ridge Agency)	5
Kaw, Ponca, Tonkawa (Ponca Agency)	60
Prairie band of Potawatomi (Potawatomi Agency)	16
Rosebud Sioux (Rosebud Agency)	0.7
Eastern Shawnee, Otawa, Quapaw, Seneca, Wyandotte (Seneca Agency)	2
Absentee Shawnee, Mexican Kickapoo (Shawnee Agency)	10
North Arapaho, eastern band of Shoshoni (Shoshoni Agency)	7.5
Sisseton and Wahpeton Sioux (Sisseton Agency)	0
Capote and Moache Ute (Southern Ute Agency)	5[b]
Sioux (Standing Rock Agency)	0
Northern Cheyenne (Tongue River Agency)	35
Uinta, Uncompahgre, and White River Ute (Uinta and Ouray Agency)	50
Capote and Moache Ute (Ute Mountain Agency)	90[b]
Winnebago (Winnebago Agency)	38
Ponca, Santee Sioux, Yankton Sioux (Yankton Agency)	20

[b] Corrected by letter from S. F. Stacher, Superintendent, dated at Ignacio, Colorado, October 28, 1938, which agrees with personal observations made in January, 1938.

columns on the right contain total population figures and the number of converts in each community. Irregularity is the characteristic feature revealed by table 1.

Table 2, above, presents the available information on the percentage of the Indian population of various tribes and agencies who have become members of the peyote cult.

In the following table (table 3) the percentage of peyotists and nonpeyotists in the several cate-

[text continues on top of p. 125]

TABLE 3

PARTICIPATIONAL STATUSES AMONG 1000 INDIVIDUALS IN ANALYZED TOWNS AS OF NOVEMBER, 1938
(In percentages)

Categories	733 Nonpeyotists	247 Peyotists	247 Peyotists	
			98 Active	130 Inactive
Prosperous	5.3	5.7	10.2	3.8
Poor	3.4	4.1	3.4	4.4
Energetic	5.4	5.6	9.0	3.8
Lazy	2.8	3.6	4.5	3.0
Heavy drinkers	6.6	7.7	10.2	6.3
Never drink	1.7	2.0	3.4	1.3
Active Christians	6.0	4.4	4.5	4.4
Shamans	1.3	2.0	2.3	1.9
Councilmen	1.0	0.8	1.1	0.6
Mixed-bloods	13.1	10.9	5.7	13.8

Washo NT20

42) Daolulehlehk - means "Fire Makes Red Rock", the name for the eroded bluffs of red colored earth which can be seen from Highway 395 at the Red Rock turn-off.

43) Daogépehm - means "Like a Cut-bank", and is the name for Dog Valley grade where ice water springs are located on the county road.

Harry Wilson, in his interview, tended to proceed geographically from Doyle to a point south and east of the Nevada State Prison in his place names. This is particularly true for items 31 through 40. It was neither possible to get him to be more precise, nor to get him to go to the places physically. For these reasons these geographic places are not more accurately located. He could not give a name for Long Valley or for Long Valley Creek which flows into Honey Lake.

These notes on Northern Washo ethnogeography tend to substantiate the contention of the Honey Lake Paiute that their territory extends to Doyle and that of the Washo begins at Doyle and extends southward. Had Harry Wilson known of Washo villages north of Doyle there is no reason to believe that he would have neglected to mention them. In fact, special interrogation was made at the time to urge him to give any information concerning names for villages and physiographic features in the Honey Lake region. The result was limited to his providing a name for Honey Lake, Hot Springs Mountain, and Fort Sage Mountain, all prominent physiographic features near his home. Village names and locations are conspicuously absent in his presentation. This does not deny the fact that the Washo used portions of the Honey Lake Valley, but it very strongly suggests that their use was with the consent of the Honey Lake Paiute who held title to the region.